

LORD CURZON

IN

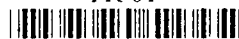
INDIAN CARICATURE:

Being a Collection of Cartoons

*Reproduced in miniature, illustrating the career of His Excellency the
Rt. Hon. Baron Curzon of Kedleston, P. C., G. M. S. I.,
G. M. I. E., Viceroy and Governor-General of India,
Selected from the Illustrated Comic Journals of
India and arranged in chronological order
with an elucidatory narrative.*

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H. A. TÂLCHERKAR, B.A.

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1905.



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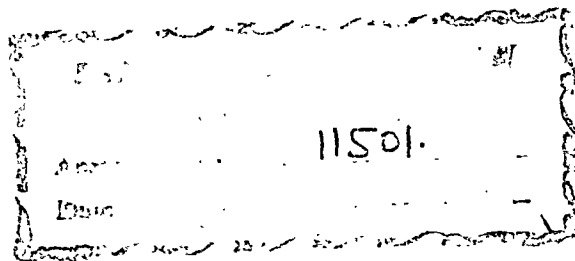
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LORD CURZON IN INDIAN CARICATURE.

26 AUG 2001

THE fame of Lord Curzon had long preceded his appointment as representative of the Queen-Empress in India—the largest Dependency of the British Crown. Whether as Under Secretary of State for India, or as Under Secretary of State for Foreign Affairs, or again, as a traveller and explorer in the Far East—having a grasp of Eastern problems second to none in the Empire—the name of the Honorable George Nathaniel Curzon, M. P., was not altogether unknown in this country. In His Excellency's writings and public utterances there was that unmistakable ring of sympathy with Asiatic races which could not fail to rivet the attention of the peoples of Hindustan on the statesman who was coming out fully equipped for his great charge. It was before leaving the shores of England to take up the high post of Viceroy and Governor General of India in Council that His Lordship had spoken those memorable words which have since been affectionately treasured up by the nation:—"I love India, its people, its history, its Government, the absorbing mysteries of its civilization and its life." It is not surprising, therefore, that the news of His Lordship's nomination was received with feelings of joy and hope in this country. *Hindi Punch*—the leading comic Anglo-Gujerati journal of Western India ga

expression to that feeling in the following Cartoon published in September



Hindi Punch]

THE NEW MAHUT.

[Sep. 1898.

1898 where the *Mahut* is presented with the *ankush* or goad of "Sympathy" to guide the docile animal.

When Lord Curzon, as Viceroy designate, landed at the Apollo Pier Bombay—the "Gate of India"—the same journal brought out the



Hindi Punch] [Jan. 1899.
A HEARTY WELCOME 'MIDST CHEERS,
SMILES AND SUN-SHINE!

following felicitous cartoons one after the other.

The first important measure brought before the Legislative Council, soon after the Viceroy had taken up the reins of Government, was the consideration of the Annual Budget statement presented by Sir James Westland. This was about the middle of January 1899, and the subject attracted a good deal of attention at the time.

The "Pioneer" of Allahabad discoursed on the occasion :—"It will be, according to present cal-

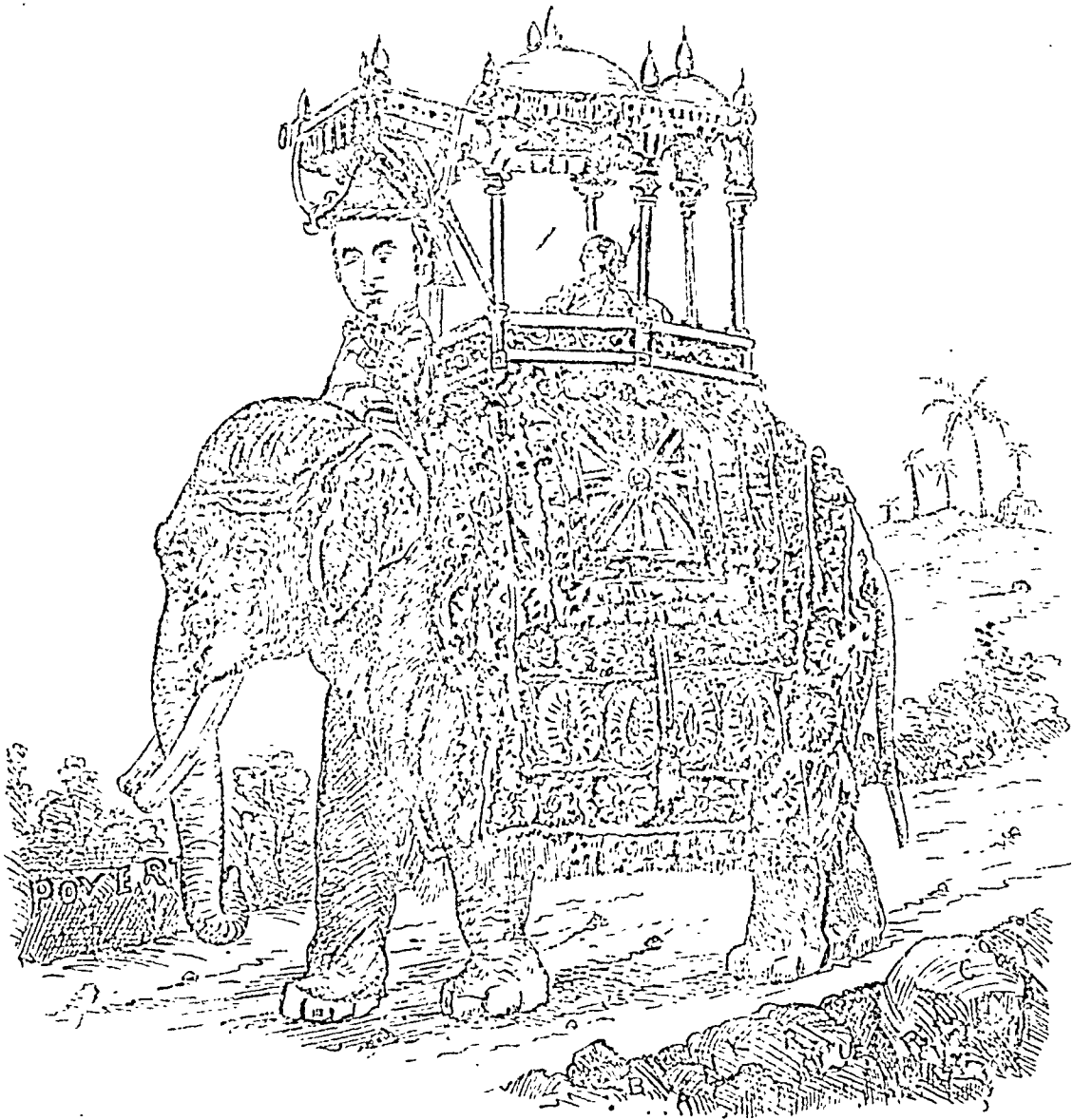
culations, a Prosperity Budget. There have been no sudden and unexpected calls for money, such as occur in the year of famine or war and the provision made for covering the charges incidental to the break up of the Expeditionary Forces on the Frontier last spring has more than covered the expenditure."



Hindi Punch] WHICH OF THE TWO WAYS?

Jan 1899, .

Hindi Punch, hits off the situation by introducing the *new mahut* leading Lady Hind's Elephant of State in safety clear of the dangers of Bankruptcy and Poverty. This followed as a sequel the first in which the same journal had congratulated the Viceroy on his nomination.



[*Hindi Punch*]

THE MAHUT AND THE STRAIGHT PATH.

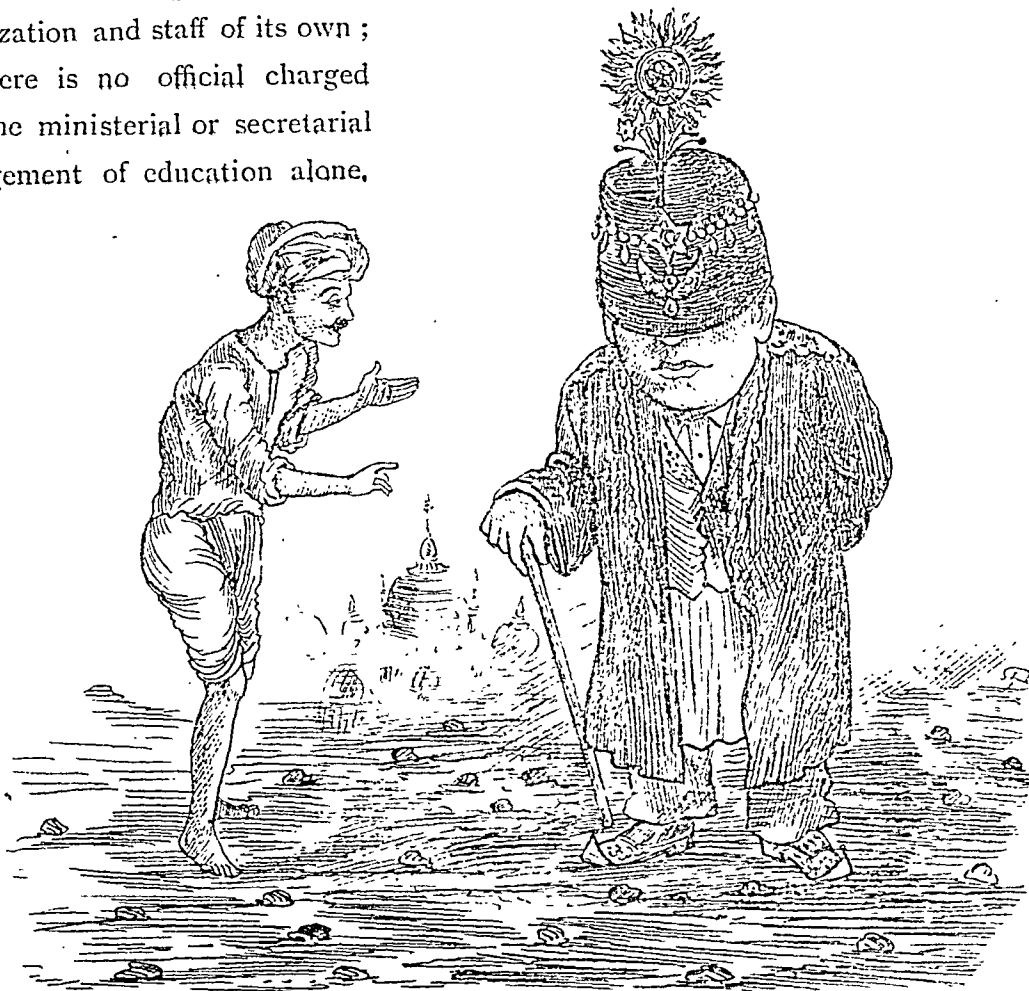
[Feb, 1899.]

A belief largely prevailed about this time in Indian circles that His Excellency was won't to go about in disguise in order to see and hear things for himself at first hand so as to be able to estimate the correct value of grievances before redressing them. A parallel in history was

found in the life of the Eastern Khalif, the famous Haroun-al-raschid,—“the Dispenser of Justice”—and the Viceroy accordingly appears in *Bhimsen*—a serio-comic Gujarati Journal since defunct—as the Khalif on his rounds gossiping with a *rayat*.

If the rumour overshot the mark there yet remains the fact, acknowledged since by His Lordship, that he regularly reads the Indian newspapers, which is perhaps the next best thing to do failing the rôle of the Khalif.

In February of same year the Viceroy in his Convocation address as Chancellor of the Calcutta University observed ;—“There is no separate Educational Department in the Government of India as we have it in England, with an organization and staff of its own ; and there is no official charged with the ministerial or secretarial management of education alone.



Bhimsen]

THE MODERN KHALIF HAROUN-AL-RASCHID.

[March 1899,

May it not be that we have been somewhat remiss ourselves in the task, and that we have been expecting a plant to flourish when we have not sufficiently exerted ourselves to trim and prune its branches?" From the plant to the gardener was a natural transition of ideas and Lord Curzon accordingly appears as a *Mali* in *Hindi Punch* tending the tender plant of education. Here we find the germ of that educational reform which developed later on into the University Commission.



Hindi Punch]

THE TREE OF EDUCATION.

[March 1899.

The rich mine of mythology in the sacred and classic Sanskrit literature of the Hindus are a never failing source of inspiration to the Indian caricaturist for "fixing" political and social topics of the times. It cannot but suggest a pleasing reflection to properly realize how the gods and goddesses and the sacred symbols and allegories which figure freely in



Whimsen]

[April 1899.

THE "HOLI" GIFT OF SWEETS.

the pages of the cartoonists, all represent a faith that is living and operating upon the daily lives of millions: it cannot but bring out in bold relief the lofty idea of religious toleration of the Hindu communities. Thus Hindu festivals are often called into requisition by the caricaturists. In the cartoon which follows we find the inspiration drawn from the *Shimga* or *Holi* holiday. His Excellency is shown as presenting to the distressed Civic Father of Bombay* a necklace of sweetmeat very common during this festival. This sugared gift of Rupees ten lacs had been reserved for Bombay out of the twenty-two lacs sanctioned by the Government of India for plague expenditure.

The following has reference to the loss sustained by two guaranteed Railway Companies and which had to be made good from the Indian treasury.

Indian journalism is an enterprise beset with difficulties not confined to finance alone. Any movement, therefore, likely to hamper or handicap it in the least is naturally viewed with suspicion and alarm. The attempt to introduce into the Legislative Council of India a bill to secure the copy-right of press telegrams for thirty-six hours created a sensation and alarm which was wide spread and keen and the proposed measure was stoutly opposed by the Indian Press. This was about the middle of the year 1899. *Bhimsen*, in one of its issues of July 1899, came out with a cartoon representing *Hind* as overloaded with heavy and unbearable



Bhimsen]

"THE CATS HAVE EATEN IT, MA'AM."

[June 1899.

ornaments and telling His Excellency that she did not wish for more.



Bhimsen]

[July 1899,

NO! NONE OF THESE COSTLY JEWELS FOR ME, MY LORD!

The same paper in the following cartoon gives shape to the utterances of the Viceroy in reference to railway extensions in India.

We next find His Lordship as a Watch-maker regulating clocks that would not keep proper time. The allusion is obviously to what was considered at the time as a change for the better in the attitude of mind of certain Anglo-Indian writers towards Indians generally—change due to the sympathetic leanings of the Viceroy. It should be borne in mind that before embarking for this country, Lord Curzon had given expression to his conception of duty that a Viceroy-elect of India should set before himself:—

“He should try to remember,” His Lordship had observed, “that all its people are not the sons of our own race, and that it is only by

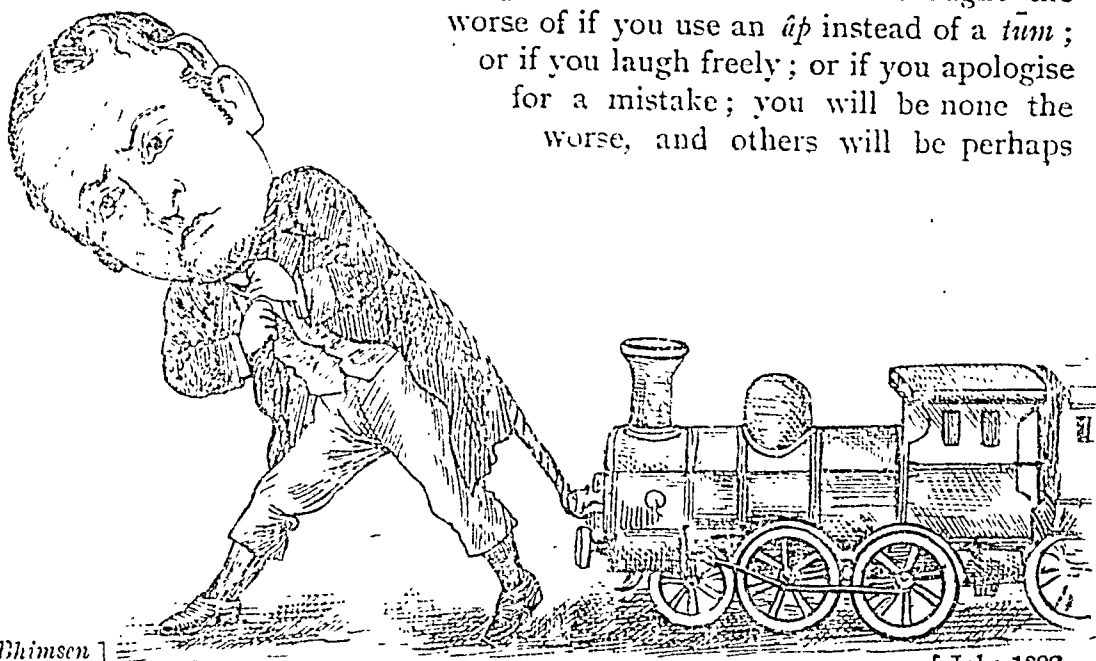
regard for their feelings, by respect for their prejudices—I will even go so far as to say by deference to their scruples—that we can obtain the acquiescence as well as the submission of the governed.”

These generous sentiments forcibly recall to mind the noble words of Lord Lyveden* :—

“It was not only that he (Sir James Outram) possessed an intimate acquaintance with them and with their feelings and habits, but a sympathy with them and respect for their rights. It was this that won their hearts, and it was through this medium that he achieved such wonderful results. I pray God that all officers going out to India may emulate him in that quality ; for without sympathy and regard for the feelings and rights of the Native population, it will be impossible for us to maintain our Empire in the East ; while, if you can kindle and keep alive a spark of sympathy and good feeling between the Native and European populations, you will be able not only to maintain that Empire, but advance its happiness and prosperity far beyond anything that has yet been accomplished.”

After the above it may perhaps be permissible, as bearing upon the cartoon in question, to reproduce the following from one of the leading Anglo-Indian Journals, the *Pioneer* :—

“Do not stand upon your dignity or be watchful for slights. You will never be thought the worse of if you use an *ûp* instead of a *tûm* ; or if you laugh freely ; or if you apologise for a mistake ; you will be none the worse, and others will be perhaps



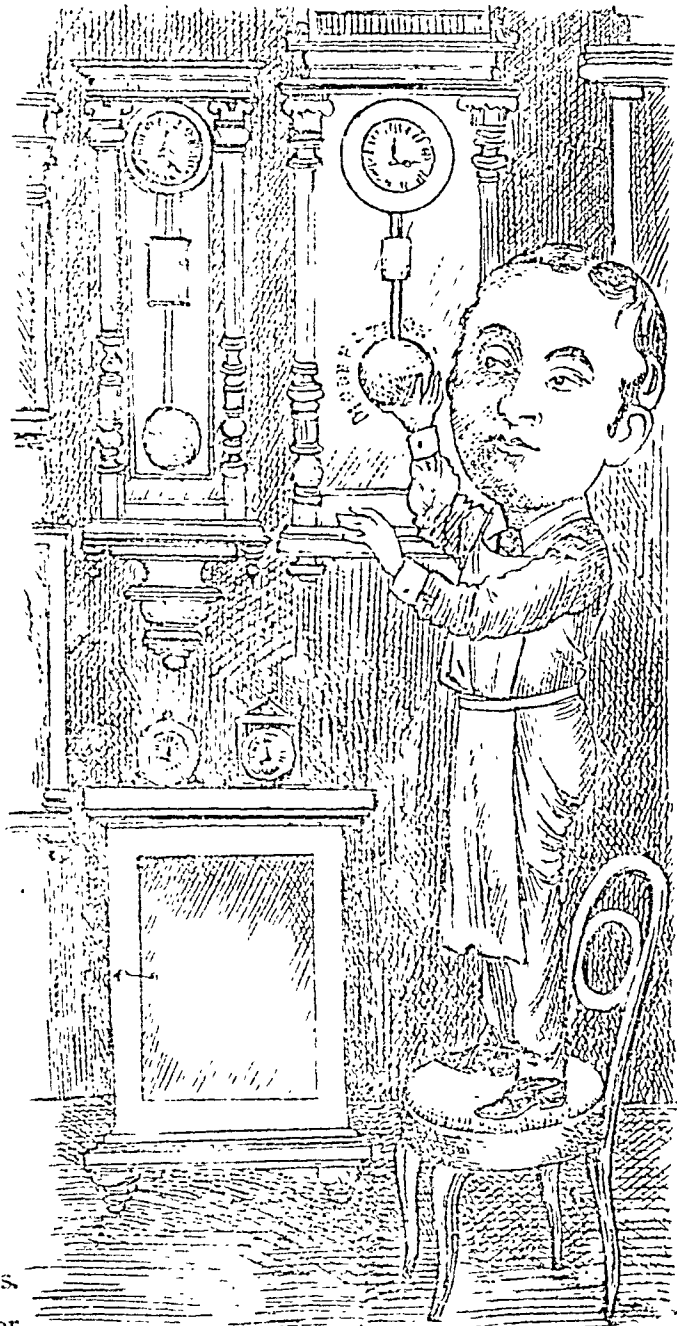
MY PET TOY !

[July 1899.

* Spoken as Chairman of a numerous and highly influential meeting held on the 5th of March 1861 at Willis's Rooms to do honour to that distinguished soldier and statesman, Sir James Outram.

the better subjects of His Majesty. Be careful in addressing a native gentleman to give him his full title and throw in a *salut* at the end. It is by ways such as these, and a genuine regard for prejudice and susceptibility that you will win the affection of the people. Follow the golden rule of trusting the heart rather than the head in social intercourse. And above all things strive to remember how you, not so long ago, regarded the processes of correction which were said to be real kindness."

The topic of general interest, during the rainy season of 1899, was the Countervailing Duties on Sugar Bill which brought down a shower of cartoons. Lord Curzon's regard for public opinion is indicated



[Brimson]

[July 1899.]

THE WATCH-MAKER AT WORK.

by the Anglo-Marathi weekly, *Maratha Punch*, wherein His Excellency appears with the telephone receiver to his ear, ever watchful and anxious to hear all that is being said around him. The Viceroy had thus expressed his sentiments on the subject:—"If I were tacitly to acquiesce in the extinction of this branch of industry," said His Lordship,

"where would be the worth of the speeches, I have been making ever since I came to India, promising to support native industries? We should indeed be poor stewards if we failed."

The festival of Lord Krishna's birth-day is celebrated in the Maharastra during the rainy season. The working classes enjoy the holiday in a manner peculiar to themselves, taking pleasure in much

horseplay : They dance together frantically, shouting "Govinda"! all the while. Passing under windows and balconies they delight in getting thoroughly drenched at the hands of the fair in memory of the ducking

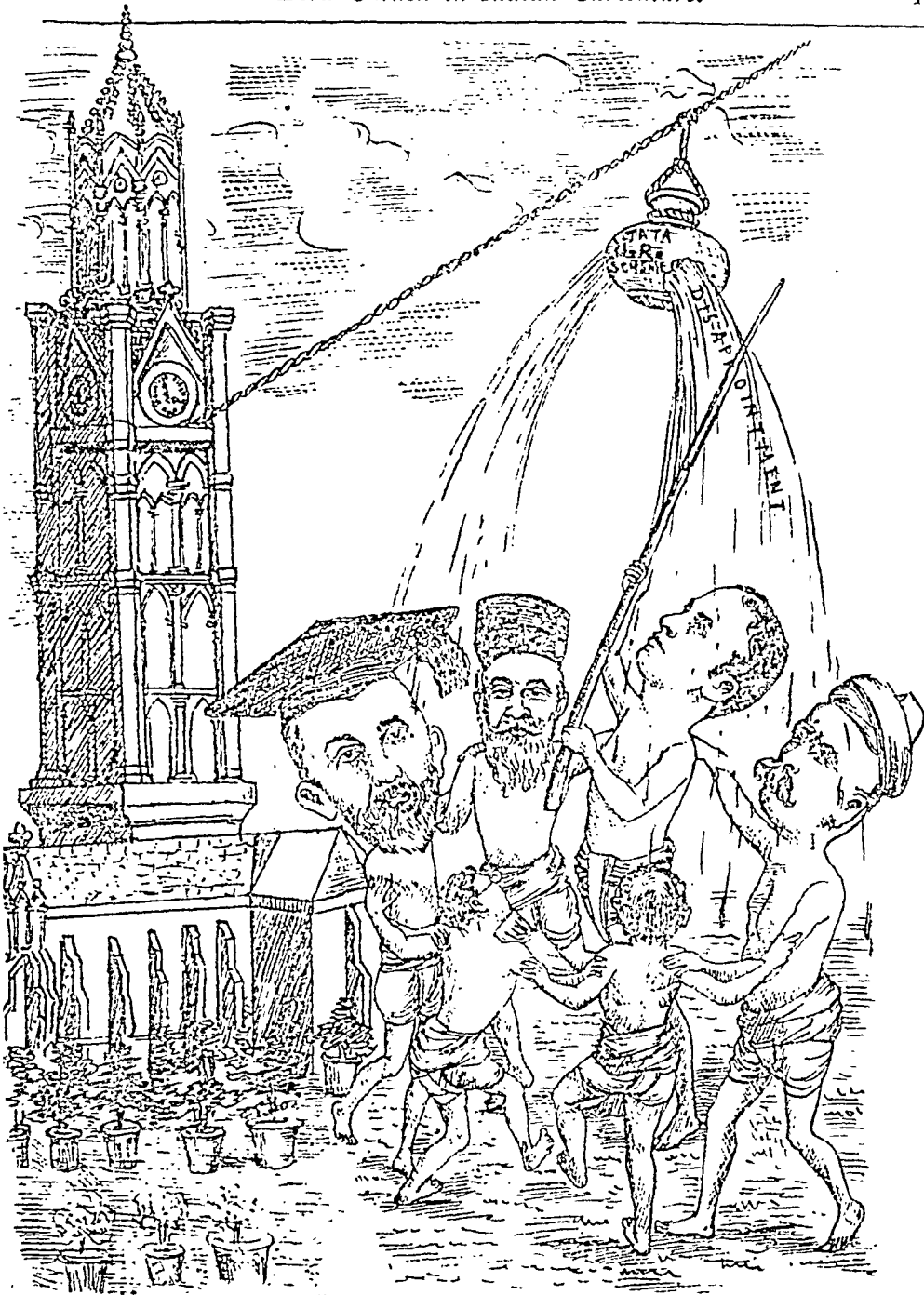


Maratha Punch]

[Aug. 1899.

ON THE ALERT.

Shri Krishna had at the hands of the "Gopis"—the cowherdresses of Mathura Brindaban. The breaking of the Curd-Pot, "the Dahihandi", terminates the festival. Readers of "Lays of the Law" will find a playful account of it in the "Song of Hokey-Pokey." The party dance round



Maratha Punch]

THE CURD-POT AT SIMLA.

[Aug. 1899.

the earthen Curd-Pot hanging over-head ; they jump, strike and break the Curd-pot receiving on their heads "the curds and whey, escaping ". The caricaturist of *Maratha Punch* has seized the idea to represent

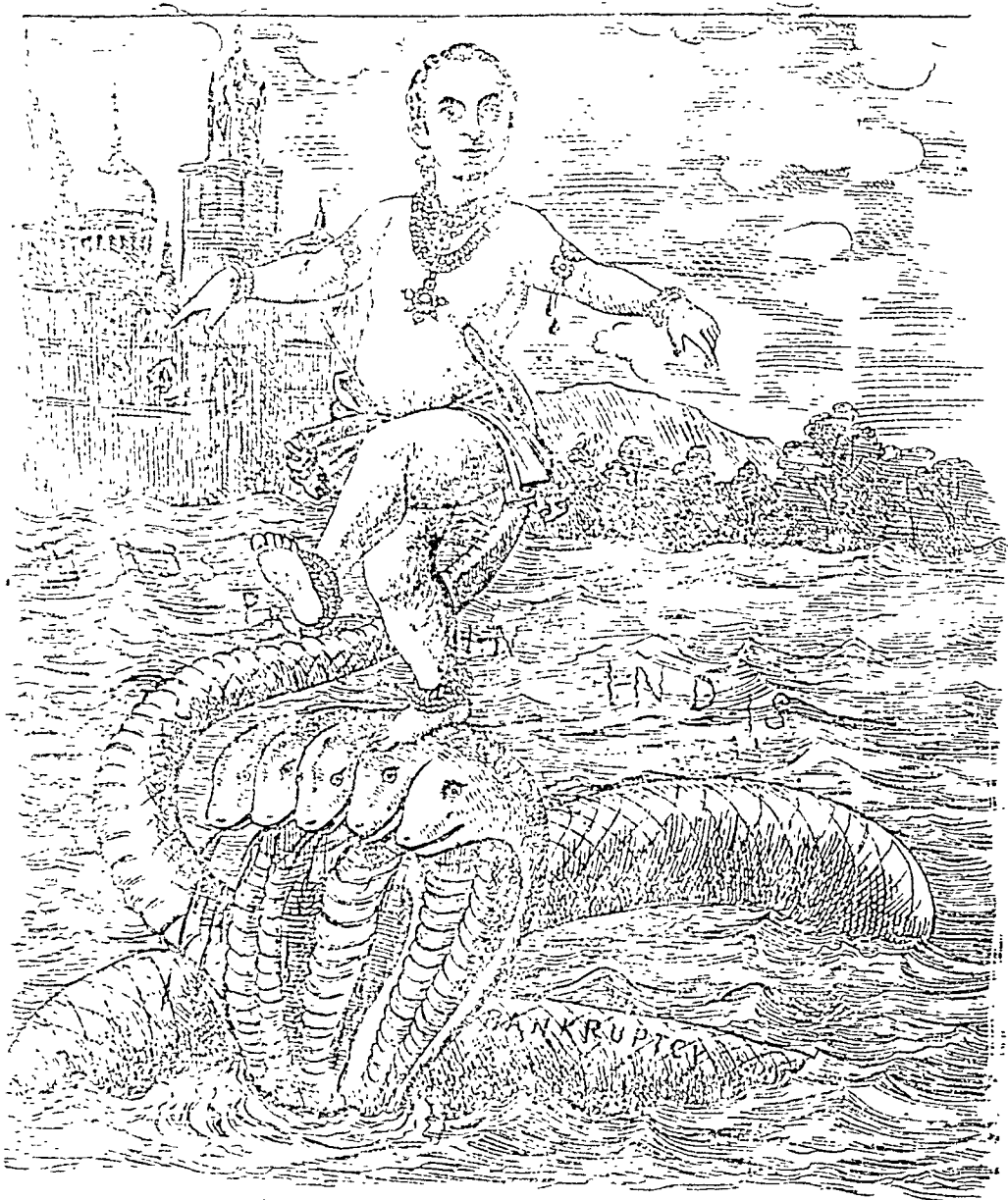


Whimsey]

[Sept. 1899.

THE BOAR INCARNATION.

Lord Curzon's expressed inability to legislate in the matter of Mr. Tata's



Maratha Punch.]

[Sept. 1899.

CRUSHING KÂLIYA.

University Research scheme.

It was a fearful time—

“ There is woe in the land
From the surf-beaten strand
To the mountains that tower in the North ; for the hand
Of the grim-visaged fiend of dread famine has spanned

*Hindi Punch*]

PROPITIATING SHRI GANESHA.

[Sept. 1899.]

The arc of the heavens, and black is its shade
O'er thick-peopled village, o'er wild jungle glade."

And —

"Stark, gloomy with death
Roams the spirit of pestilence breathing that breath
That blasts all it touches." *

* "Rhyming Legends of Ind."—II, Kirkwood Gracey, B. A., C. S.

Between these two calamities, Famine and Plague, the Presidency of Bombay had been brought well nigh the brink of financial ruin from which it was saved by the Government of Lord Curzon not insisting upon the contribution to general exchequer under the Provincial Contract. The situation is well grasped by the cartoonist who is again found resorting to Hindu mythology for his conception and we have the Viceroy in the third incarnation of *Varahā*, or Boar, rescuing "Bombay-the-Beautiful" from bankruptcy. Says the *Puran*—

"The world upon thy curving tusk sate sure,
Like the Moon's dark disc in her crescent pale.
O thou who didst for us assume the Boar.

* * * * *

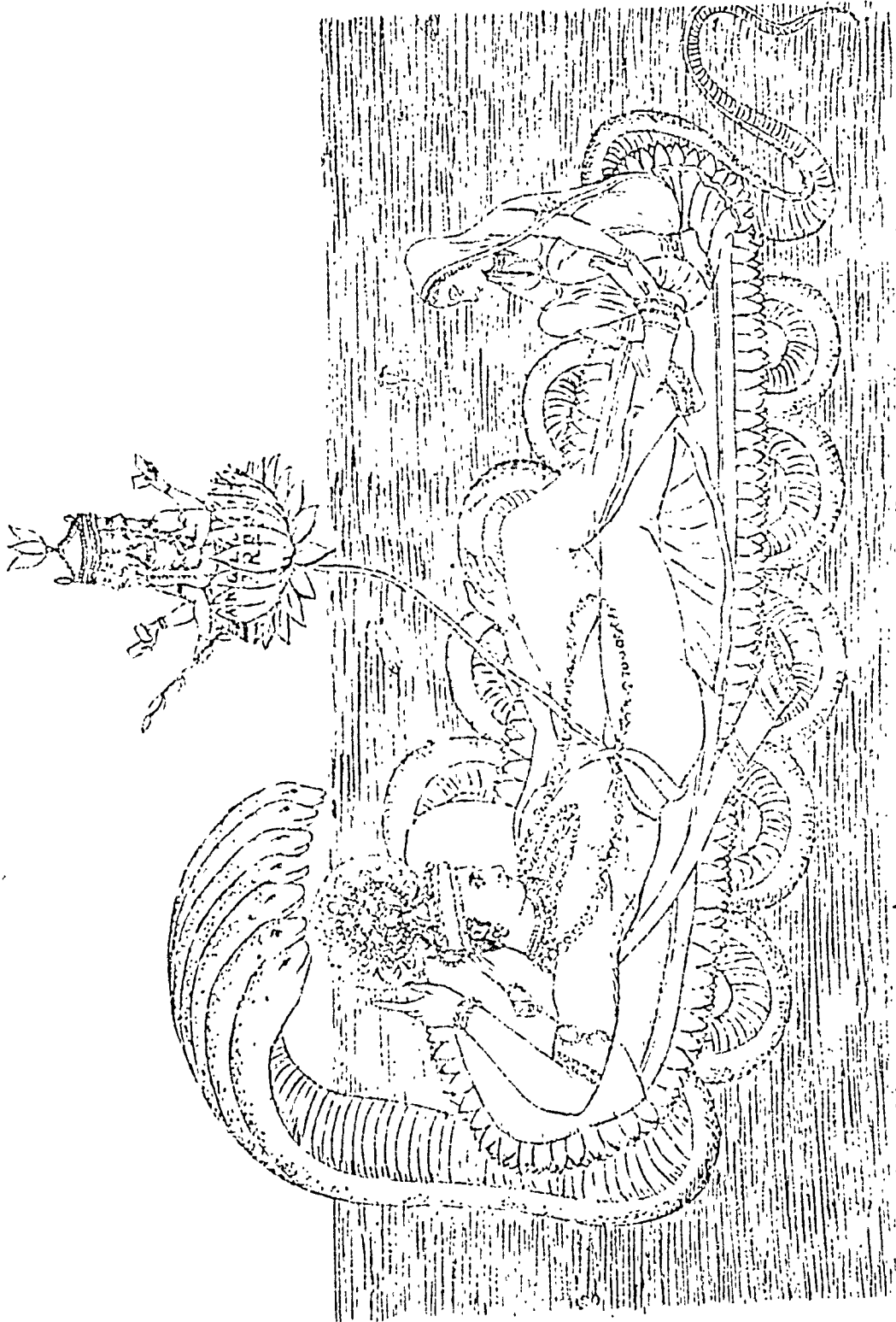
Boar! who with thy tusk heldst high
The world, that mortals might not die." *

The Maratha caricaturist expresses the same idea of salvation through another Puranic episode of Lord Krishna trampling under his feet the huge black monster—the many-headed serpent *Kalia*—who scourged Gokūl-Brindāban.

Hindi Punch is next seen tackling the festival which follows soon after, to wit, the Birth of Ganesh, the God of wisdom—the "Averter of Evil." The two Sirdar Natu brothers, till then under surveillance in connection with the Poona tragedy—are supplicating the "Averter of Evil" for their release from the spell of the hideous spirit flitting past by—the Regulation No. XXV. of 1827.

The proposed thirty-six hours' Press Copy-right Bill then under consideration had caused no small flutter among those affected by the measure. Fiery articles crowded the columns of the Indian papers. The humorous journals were not behind hand in adding their iota to the heated controversy. The *Maratha Punch* and *Bhimsen* produced a series of cartoons each in turn diving deep into Hindu mythology for inspiration, — the former leading off with a scene from the *Puran* referring to the incident of Vishnu coaxed by Lakshmi and Brahma to produce another creation for the Iron Age.

* "Gita Govinda."—Sir Edwin Arnold. According to the Puranic account, Vishnu incarnate as Boar, saved mother Earth from the jaws of the fiend *Hiranyaksh*.



[September, 1899.

PLEADING FOR A FRESH CREATION.

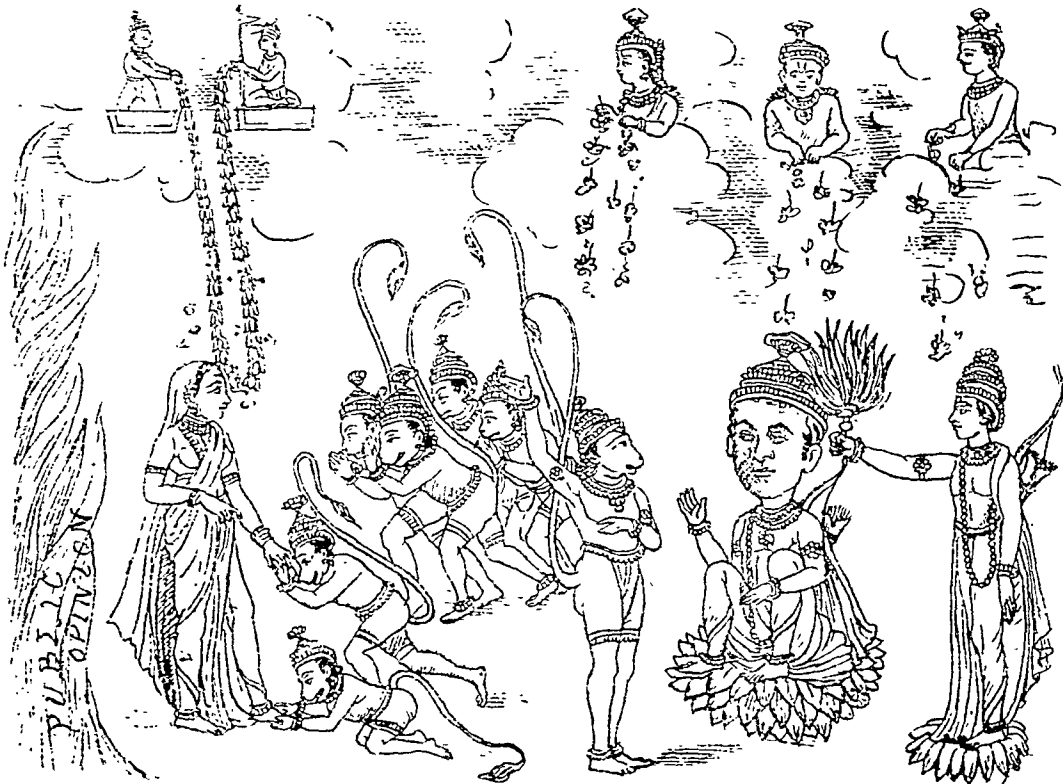
Maratha Punch.]

Bhimsen followed the lead, by an episode from the great Hindu epic, of Shri Ram's great deference to public opinion. Cæsar's wife had been

suspected : the Bazaar gossip would not spare even pious Sita of "change less virtue," just then recovered from the ten-headed Ravisher—Ravana of Lanka. Nothing short of an ordeal by fire would satisfy Rama to rehabilitate his noble consort in the eye of the public. The awful preparations were made and at last—

"Fearless in her faith and valour

Sita stepped upon the pyre,



Bhimsen]

THE FIERY ORDEAL.

[Sept. 1899.

And her form of beauty vanished

circled by the claspings fire,

And an anguish shook the people

like the ocean tempest-tost,

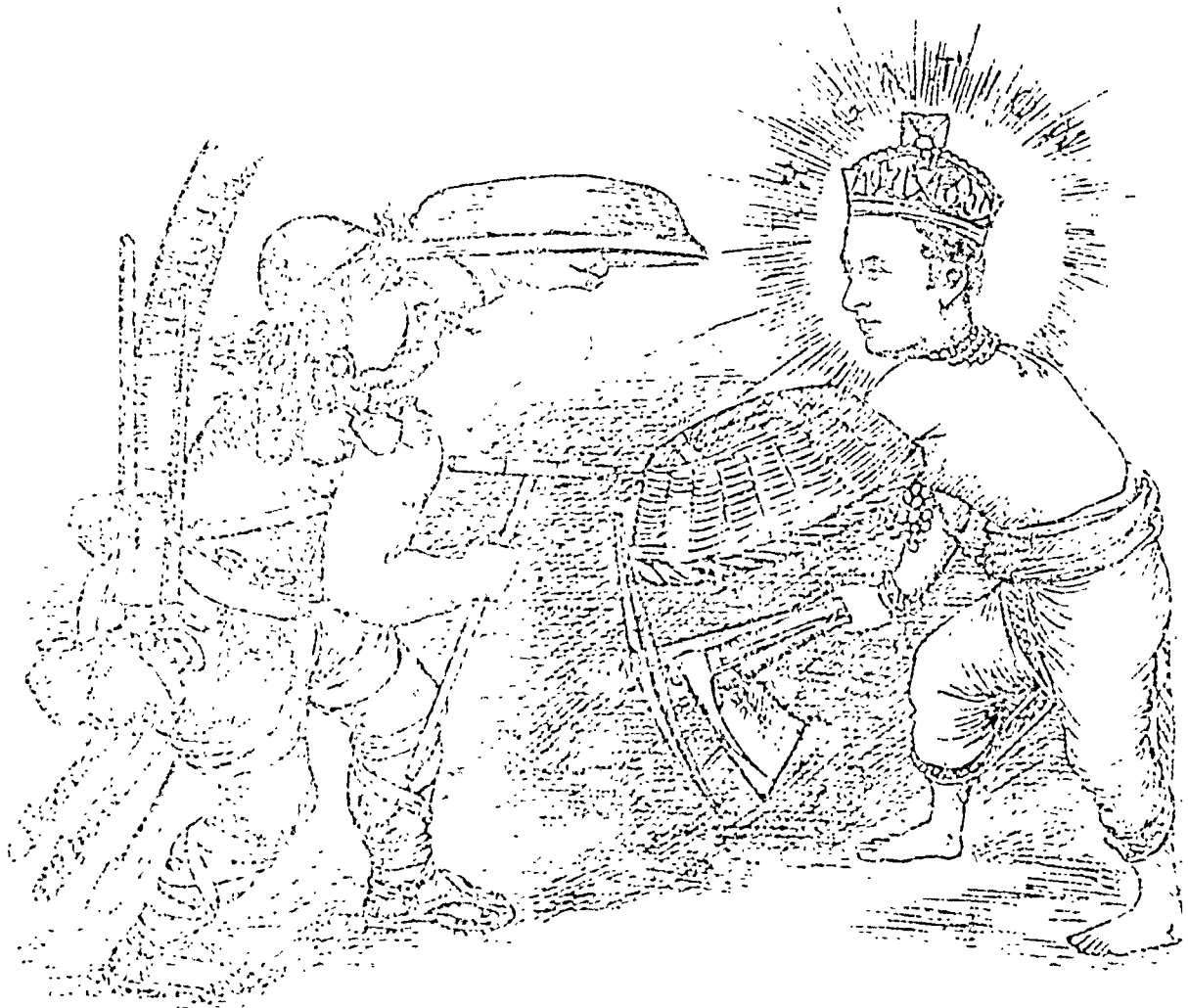
Thomsen]

THE SLAYING OF MAHISASUR.

[Oct., 1899.]



The pleading before Ram, it is needless to add, represents the memorial of Indian Journalists protesting against the new Bill. The idea, again,



Hindi Punch]

THE COMBAT.

[Oct. 1899.

is taken up by another journal in the cartoon of "The Simla Ramayan."

The agitation terminated satisfactorily for the Indian Press about the time of Divali, or the "Feast of Lamps," which suggested the following cartoon depicting the obnoxious Bill as the giant Mahisásur sent to his final rest by the Viceroy figuring as Goddess Durgadèvi.

The Divali cartoon of *Hindi Punch* that year was happily conceived. Nothing like extensive Irrigation Works,—Canals, Tanks and Wells to keep the drought and famine at arm's length. So thought *Hindi Punch* and he conveyed that impression to his readers by his delineation of the combat between Vishnu and Narkásur on the morning of Divali.

The policy of the Government of India in restricting the powers of the Calcutta Municipality was vehemently attacked by the Indian Press. The *Bharata Mitra*, a Bengali paper, worked up the cartoon entitled "THE LORD HATH GIVEN AND THE LORD HATH TAKEN IT AWAY ; BLESSED BE THE NAME OF THE LORD", thinking no doubt that the same power that gave India the boon of Local Self-Government was competent to take it away.

A nameless incident in Burma about this time gave one or two Indian caricaturists occasion to work on cartoons of considerable power and pathos in which the prompt action taken by His Excellency was warmly appreciated.

The Viceroy paid a flying visit to Bombay in the month of December 1899 on purpose to attend the ceremony of laying the foundation stone of the New Block of Buildings of the City Improvement Trust at Ripon Road. In the course of an excellent speech characteristic of His Lordship's lofty ideal of a Viceroy's duties, he observed :—



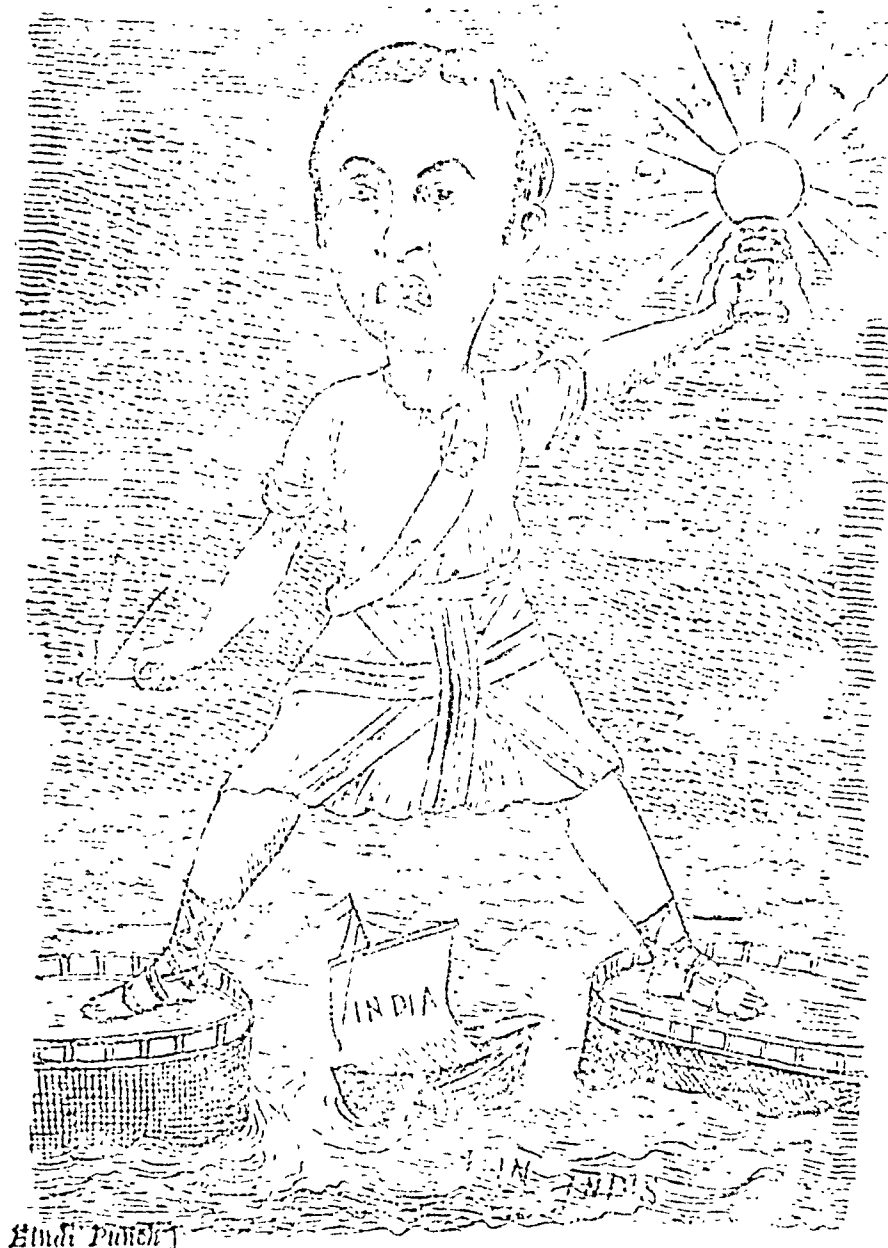
Bharata Mitra]

[Nov. 1899.

A CRISIS FEARED.

" Throughout this period no impartial observer can fail to have been struck by two facts—firstly, by the resigned and pathetic patience

exhibited by the great mass of the people ; secondly by the zeal and activity with which the Local Government, aided by the patriotic co-operation of the most influential citizens among you have endeavoured to cope with their almost Herculean task. (Cheers)



[Dec. 1899.]

THE COLLOSSUS OF WORDS.

It is to indicate the sympathy which is entertained by the Government of India for the woes of the people and their admiration of the efforts which have been put forward for their amelioration, that I have come here to-day. (Hear hear and cheers). To my mind the Government of India cannot in the smallest degree wash its



Gadgaḍat]

[April 1900.

THE SCREW AND THE "APPLE OF FRONTIER'S EYE."

hands of interest in, and in the last resort, of responsibility for that which is passing even in the remote provinces and presidencies of India which may lie outside its immediate ken. The head of the Government of India ought, in my judgment, not be a mere passing phantom who comes and goes amid the pageantry of processions and the firing of salutes. (Hear hear and cheers.) The interests of all India are his interests; the salvation of India is his duty. (Cheers.) There is none so humble or so remote, or, for the matter of that I may say, there is none so wealthy and independent as not to come within the legitimate scope of his care. (Cheers.)"

Hindi Punch represents the Viceroy as "A Colossus of Words"—words full of hope, courage and generous sympathy.

About the middle of April 1900, a Gujarati illustrated weekly,—the *Gadgadat*, or, “The Thunder”, came into existence. In a skit, in its second issue, Lord Curzon is shown in the act of driving home his outspoken advice to the Khans and Sirdars assembled at the Quetta Durbar,—advice thrust not with the sudden shock of the proverbial, time-worn, nail hit hard, but with the slow and gentle, and withal enduring, turn of the modern screw, worming deep down into the hearts of the turbulent tribesmen. “I believe in speaking the truth boldly to the men of the frontier as to all other men,” remarked His Lordship, “and in telling them frankly where, in their own interests, they will do well and where they will do ill. Baluchistan was the apple of the frontier’s eye,”—that frontier which had proved “a hard master . . . greedy of the life-blood of its servants”*: the duty of the chieftans was “to guide the subjects, to punish the criminals” and to “put down Ghazi outrages.”

*Gadgadat*]

“ FILLING FULL THE MOUTH OF FAMINE.”

[May 1900.

* referring to the deaths, at their post, of Sir Robert Sandeman, and Sir James Browne.



Hindi Punch,]

THE ANGEL AND THE EVIL SPIRITS.

[August 1900.



Gadgadai]

THE AUSPICIOUS FULL MOON.

[Nov, 1900.

The substantial aid which their Excellencies rendered to the starving millions of India during the famine formed the subject of the next cartoon in the *Gadgadat*.

The virtue of gratitude in the Indian races has time and again been borne testimony to by those sympathetic Britons who have lived long among them and known them. The Viceroy had, in the words of the poet, made an honest effort to—

“Take up the white man's burden,—

The savage wars of peace—

Fill full the mouth of Famine

And bid the sickness cease.”



Gadgadat]

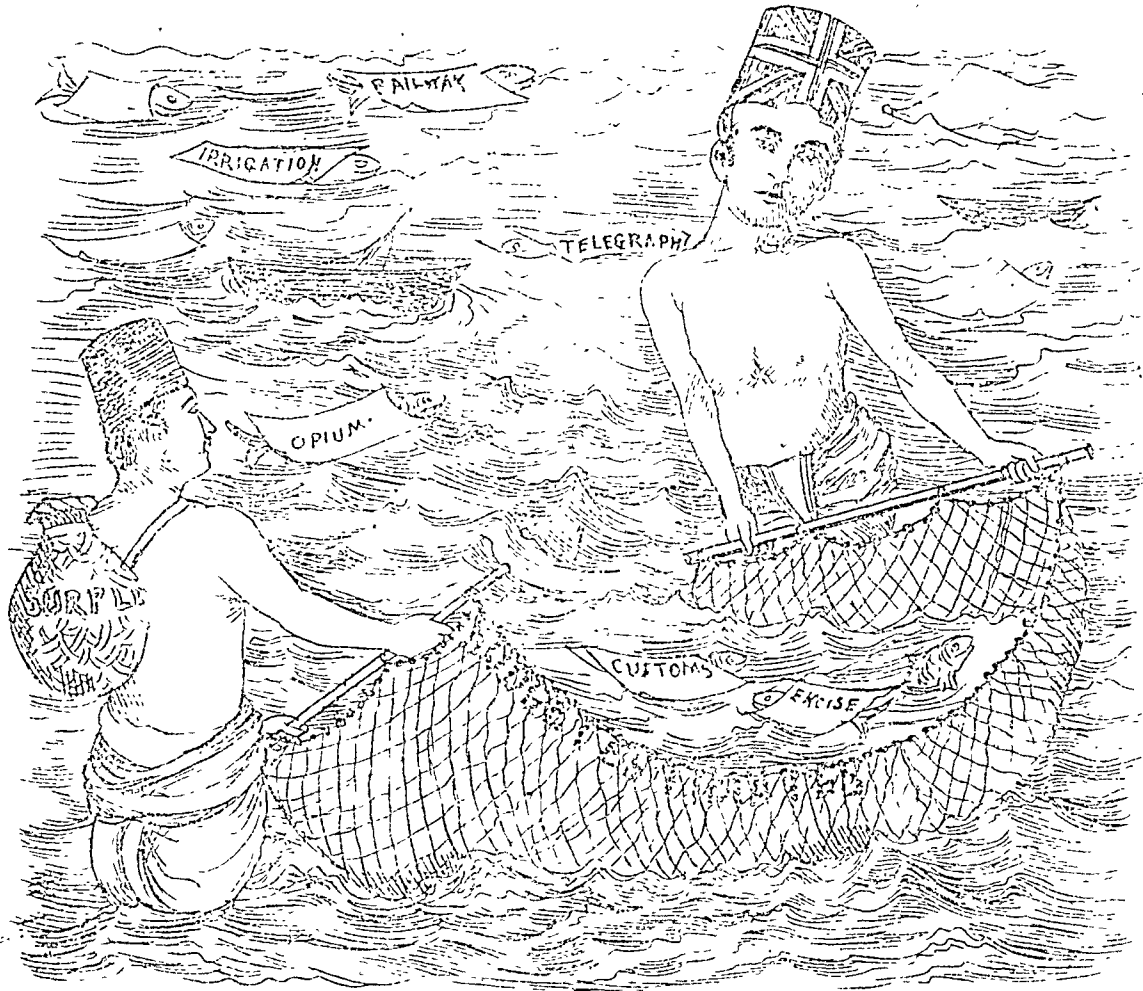
HIS TIGHT GRIP.

[Dec. 1900.

The founding of the Famine Trust Fund had touched the hearts of the people and the philanthropic movement won the affectionate admiration of both high and low for the Viceroy.

During the first outbreak of the terrible Bubonic Plague in India the Government, in the absence of any experience to guide them, had to adopt rigid measures for its suppression, such as the compulsory inspection of suspected houses, examination of corpses, the segregation of “contacts,” the disinfection of railway passengers and their luggage, and similar

precautions to check the progress of the pestilence. To a people with strong domestic ties which rooted them to their homes, all these well meant



Hindi Punch }

THE HAUL.

[April 1901.

proceedings proved exceedingly harassing. The hardship and misery of it were felt to be intense and sharp, and swift death was deemed preferable to them. The remedies were at last found to be powerless to subdue the "invisible foe". The Government of Lord Curzon considerably modified the plan of action and the decision was welcomed with joy as a relief throughout the country. The popular feeling was best expressed by *Hindi Punch* in the cartoon entitled "the Good Angel driving away the Evil Spirits."

The Viceroy's visit to the capital city of Western India in November 1900 is likened by *Gadgadai* to the rising of the ever auspicious full moon.

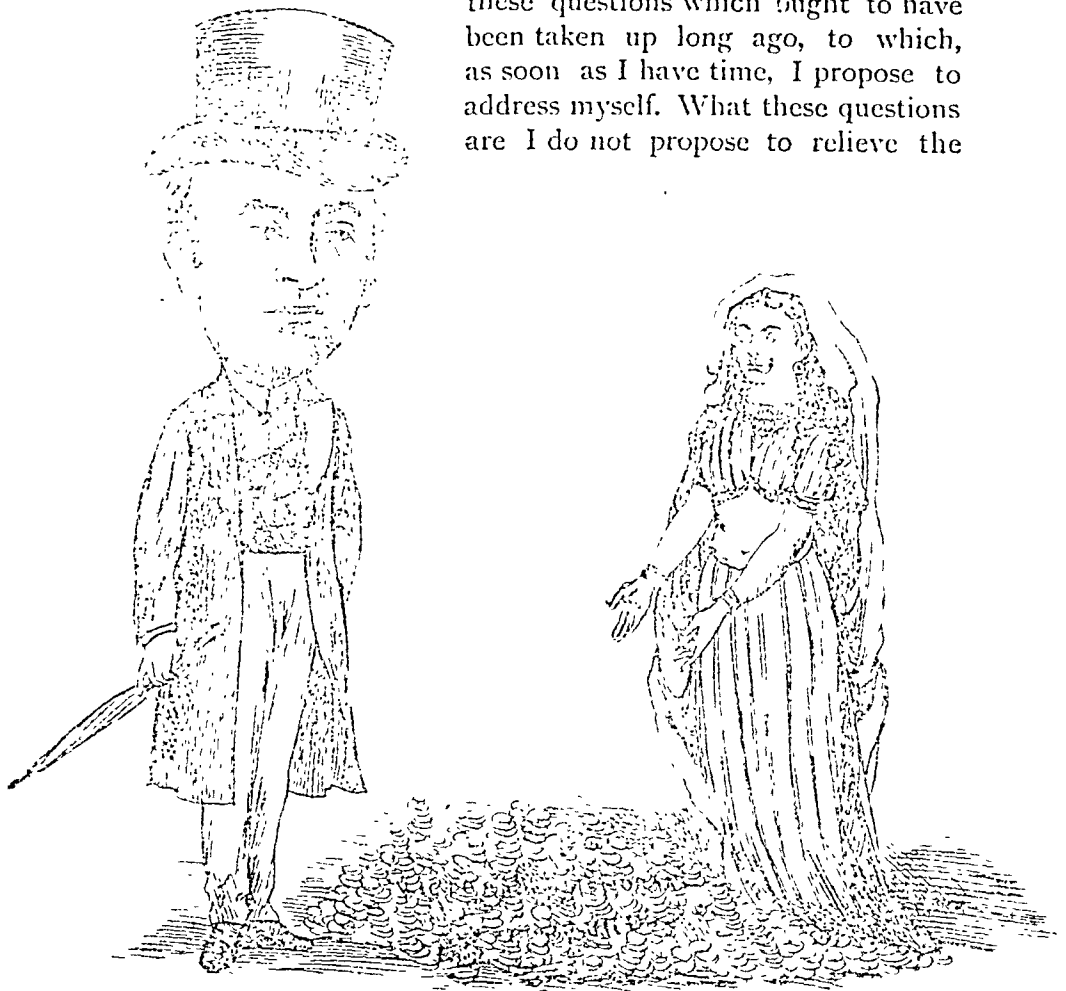
For a time the pronounced views of the Viceroy in regard to dress worn by Indians at levees and receptions created a stir in Native Society. The orthodox, or conservative section of the Indian communities, highly appreciated the predilection of the Viceroy in favour of the picturesque national dress of the Indians. *Gadgadai* represents Signor Curzon, the acrobat, firmly clutching the Indian costume,

The Budget statement for 1900/01 of Sir Edward Law, the Indian Finance Minister was a hopeful document. It disclosed a surplus revenue under several Budget-heads,—notably under Opium, about £572,000; Salt, £106,000; Excise, £138,000; Customs, £190,000; Telegraphs, £86,000; Railway receipts, £955,000; Irrigation, £208,000; Military Department receipts, £130,000. *Hindi Punch* considered this to be a highly satisfactory haul for the toilers of the deep.

Lord Curzon's great interest in the Victoria Memorial Fund and the hearty, liberal and prompt response of the public to his call, finds expression in the following caricature.

In his first Budget speech in Calcutta, in the early part of 1899, Lord Curzon had alluded to "the category of twelve important questions, all of

them waiting to be taken up, all of these questions which ought to have been taken up long ago, to which, as soon as I have time, I propose to address myself. What these questions are I do not propose to relieve the



Gadgadai]

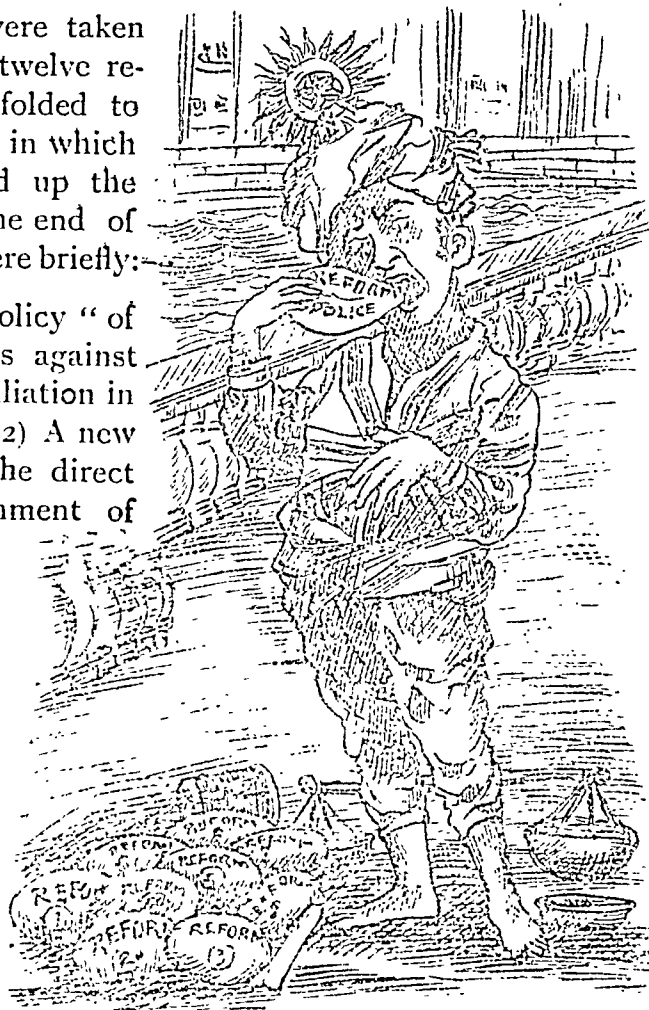
THE PILE AND THE MONUMENT.

May 1900.

curiosity of Honourable members." Speculation had long been busy as to the nature of some of these twelve mysterious problems. The public,

however, in due season were taken into confidence and the twelve reforms and more were unfolded to view in a grand speech in which His Excellency summed up the budget debate towards the end of Mar. 1901. The reforms were briefly:

(1) A sound frontier policy "of military concentration as against diffusion, of tribal conciliation in place of exasperation." (2) A new frontier agency under the direct control of the Government of India. (3) Reforming leave rules and lessening the insidious dangers of frequent transfers of officials. "It is hopeless", observed Lord Curzon, "to expect a good administration without a continuity of intelligent administration and without local knowledge, and a popular administration without personal interest. . . . Any administrator who in his



Hindi Punch]

THE GRAND WIZARD,

[June 1901.]

time can feel that he had done something to draw closer together the ties between the rulers and the ruled in this country, to produce that sympathy that can result only from a mutual knowledge may go away with the consciousness of not having altogether failed." (4) Reducing "mountains of manuscript"—"the interminable writing that", in the words of the Viceroy, "has grown up in the administration of this country that threatens to extinguish all personality or initiative or despatch under mountains of manuscripts." . . . "The engine has become so powerful as to have got the better of its driver" . . . A system "most pernicious in remorseless consumption of time, not to mention print and paper that it involves in its stifling repression of independence of thought or judgment." (5) The inauguration of the Currency Reform with the abolition of fluctuation in exchange and esta-

(7) Cost of a stationing any Rupee. (6) The Railway development. (7) The Extension of Irrigation. (8) Reducing Agricultural Indebtedness. (9) Reduction in the high rate of telegraphic charges between India and Europe. (10) Preservation of Archaeological Remains. (11) Improving the relations between British soldiers and Indian villagers. And (12), The Educational Reform.

The reform of the Police was another problem which the Government of India were then considering. Other reforms though not in the category, were hinted at by the Viceroy, and these were: "The protection of scientific propagation and agriculture for which we have instituted a separate office and an Inspector-General; the possible institution of agricultural banks; The question of assessments; the fostering of native handicrafts; the encouragement of industrial exploitation in general." Last of all, added the Viceroy:—"The wider problem of how best to secure the happiness and prosperity of the helpless millions."

In the Viceroy's brief exposition of the eleventh reform one hears a faint echo of that voice which later on so sweetly and touchingly appealed to the nobler instincts of the soldier:—

"It behoves every one of us, great or small," His Excellency is reported to have observed, "who belong to the British race in this country to set an example. The man who sets a bad example is untrue to his country. ... It is, therefore, officers and soldiers, not on the mere grounds of abstract virtue, nor for the sake of the discipline and reputation of the army, nor even for your own individual good alone that I have stood here this afternoon to plead the cause of temperance in the ranks, but because the British name in India is in your hands just as much as it is in mine, and because it rests with you before God and your fellow-men to preserve it from sully or reproach."

Hindi Punch depicts Lord Curzon as the Grand Wizard in his imitable feat of disgorging the twelve mysterious balls.

A Bill to amend the Bombay Land Revenue Code had sorely tried the patience and strength of the non-official members of the Bombay Legislative Council who considered the proposed legislation as injurious to the interests of the *rayats*. The Indian Press *en bloc* condemned the measure which was passed against a storm of public opposition. A ray

* Speech at the meeting of the Army Temperance Association, Simla, 6th June, 1901.

of hope was seen in the direction of the Viceroy with whom it rested to adopt or reject the unpopular enactment. The *Narali Purnima* the "Cocoanut-Full-Moon," a great Hindu holiday, was drawing near—the day that is supposed to see the neck of the heavy south-west monsoon broken. It is the day for propitiating the mighty Ocean, the angry waves, with offerings of cocoanuts.

Hindi Punch seized the happy idea for one of the best cartoons then turned out, illustrative of this burning topic of the day.



Hindi Punch]

UNDER THE MATERNAL WINGS !

[Sept. 1901.

The Viceroy's genuine interest in the Imperial Cadet Corps for Indian Princes was thus explained by H. H. the Maharaja of Darbhanga in a letter to the *Times* :—

"The Indian Princes have longed for the opening up of a career for their sons in the army. Their wish has now been gratified, thanks

to the kindly interest and powerful support of H. E. Lord Curzon of Kedleston, and the British nation may rest assured that His



Hindi Punch]

MODELLING GANESHA.

[Oct. 1901

Majesty the King Emperor's confidence in the loyalty of his Indian subjects and feudatories is not misplaced. If I may say so without impropriety, there have been few Viceroys who have done more than H. E. Lord Curzon to foster and promote the spirit of imperialism in India. The fruits of his Excellency's work are already apparent upon every side, and we may look for still greater results in the immediate future. "

Hindi Punch came out with the following appreciative cartoon on the subject.

Reference has already been made to the Ganpati festival or, the birth of Shri-Ganesh. It is not an uncommon sight in the Maratha country of native artists modelling clay images of Ganesh, the God of learning. *Hindi Punch* gives its second cartoon on the educational

policy of our Viceroy, soon after the Educational Conference had commenced its sittings under His Excellency's Presidentship.

Through the active and enthusiastic co-operation of Lord Curzon the Indian Famine Relief Fund, had mounted up to a crore and half rupees. *Gadgadāt* sees in the success a vision of the Viceroy as a Goddess of Charity pleased with the growth of her favourite plant.

The agony of India passing through the ordeal of drought and famine prompted the appointment of the Irrigation Commission to ascertain how far irrigation works in different parts of the country would help the crops in rainless seasons and mitigate suffering. *Hindi Punch* seeking inspiration from the mythology of Greece thus presented the situation:—

The "Feast of Lamps," in the Maharashtra, closes with the festival

of *Bhau-bija*, held sacred to brothers who are invited and feted on that day by their sisters: the latter do them honour by the waving of *arti** and receiv-



Gadgadāt]

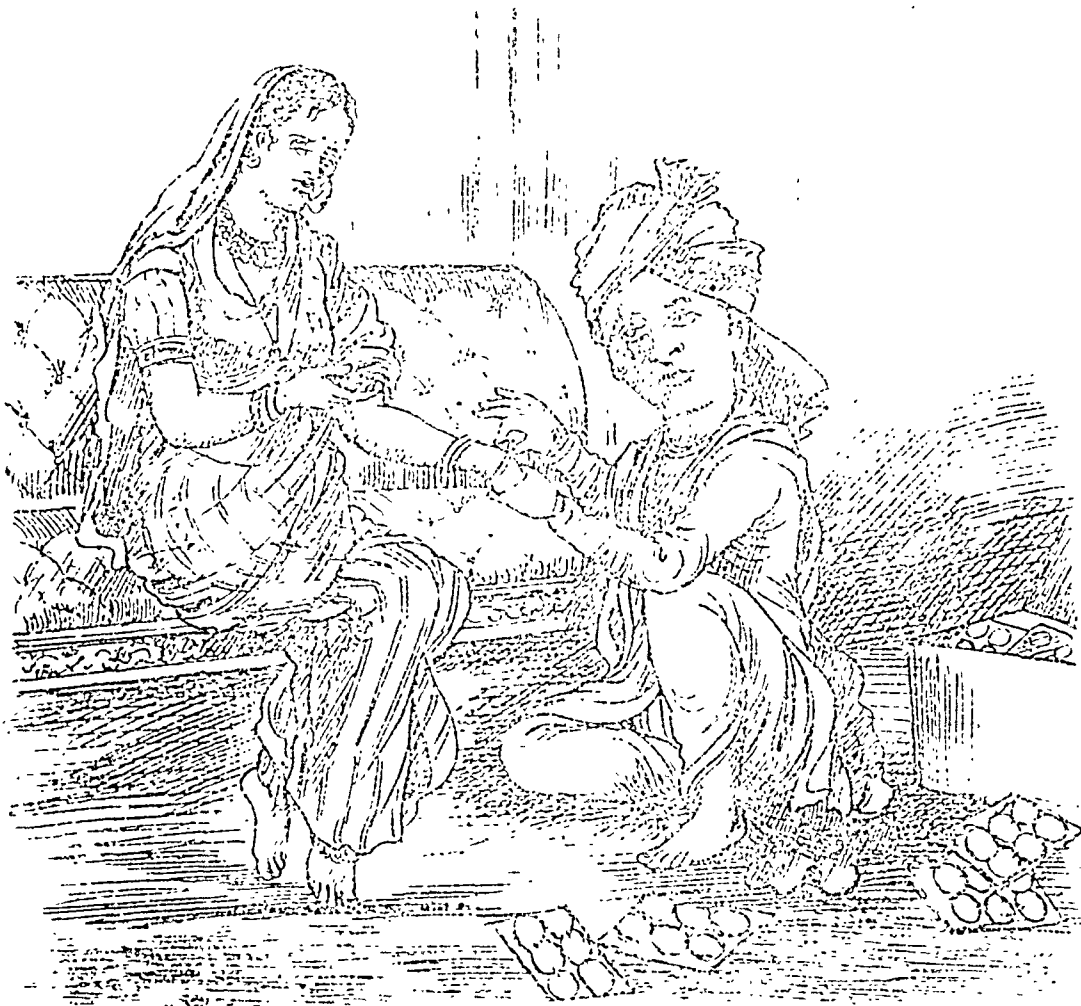
[Nov. 1901.

THE FAVOURITE PLANT.

*A small lighted lamp—an utensil of worship—waved round the face of a venerated object.



is attending upon Lady Delhi. Glass bangles are ever the delight and the pride of the fair sex in India—from the peasant's wife to the Prince's Consort. Her's had been well selected: they fitted the plump round wrists of the lady superbly, and great was her joy at the thought of the impression she would make,—the figure she would cut, as she had never done before—not even at her get-up in 1877. That was during the Vicereignty of Lord Lytton when Queen Victoria the Good, assumed the title of *Kaiser-i-Hind*-Empress of India. The artist who with consummate skill and effect was working up her compressed fingers the jingling wristlets of chrystal, had told her before how the eyes of the world would ere long be on her, and it was in these words:—



Nagar Charcha]

THE BANGLE SELLER.

February 1902.

"A good many eyes in a good many parts of the globe will be directed upon Delhi in January next, and we shall have an opportunity not merely of testifying the enthusiastic loyalty of India to the King Emperor, in the presence of his brother, but also of demonstrating to the world that India is not sunk in torpor or stagnation, but is alive with an



Hindi Punch.]

[March 1902.

THE PHYSICIAN.

ever expanding force and energy. That all India should approach these ceremonies with one heart and voice is my most earnest prayer."

In the next cartoon *Hindi Punch* embodies Lord Curzon's conception of the University Commission. It is the Physician sounding the chest of the patient. "I'm afraid the chest is weak," muses the Doctor "must call in consultants for their opinion and advice."

Whilst addressing the Fellows of the Calcutta University Lord Curzon took the opportunity to give some well meant advice to Indian Journalists regarding their duties and responsibilities. "Do not employ words or phrases," said his Lordship, "that you do not understand; avoid ambitious metaphors; do not attack in covert allegories or calumniate in disguise; above all never forget that the press has a mission, that mission is not to influence the passions or to cater to the lower instincts of your fellow-men, but to elevate the national character, to educate the national mind and to purify the national taste." The friendly admonition was



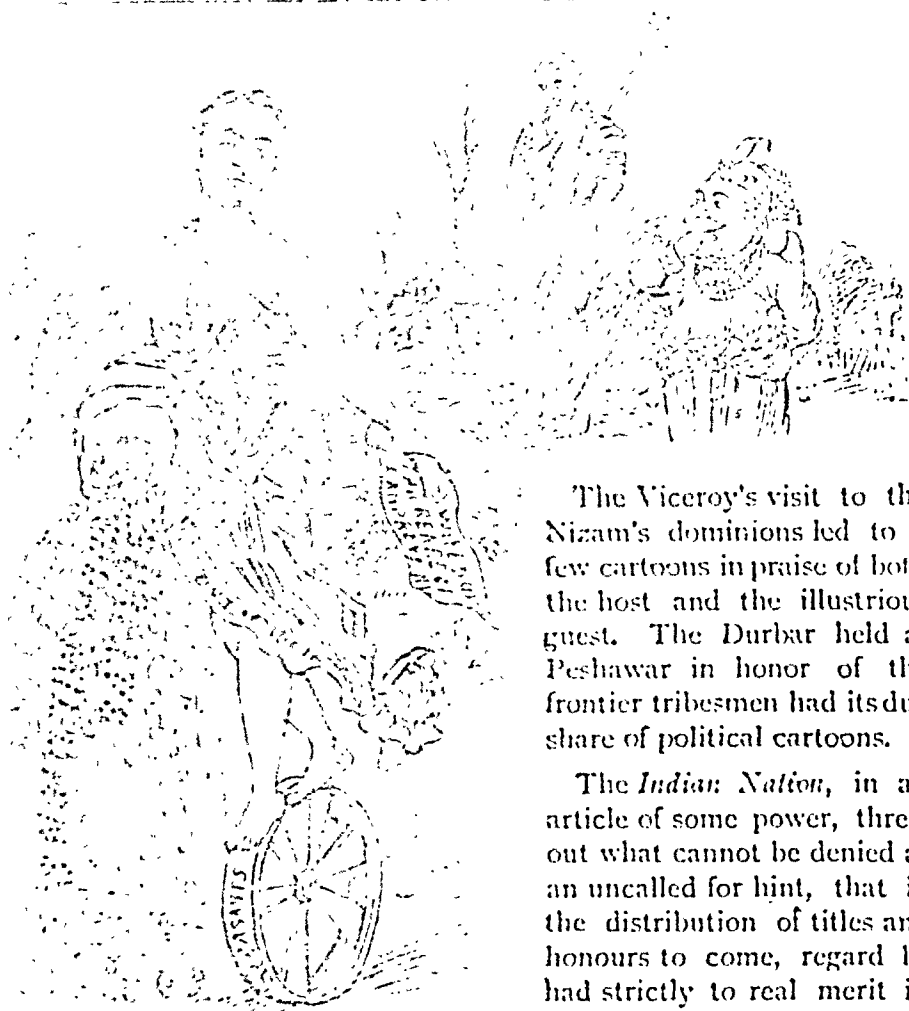
[Hindi Punch.]

THE GUIDE.

[April 1902.]

received in excellent spirit and the Indian Press was full of appreciative notices. The *Hindi Punch* caricaturist portrays the Viceroy as a guide cautiously leading the Native Press.

Speaking later on about the disposal of certain Budget surpluses and the relief secured to cultivators by wiping off arrears of land revenue to the extent of about two crores of rupees, the Viceroy expressed himself thus at the meeting of the Supreme Legislative Council: "Looking to all that we have gone through and may perhaps have to go through again, I am not going to claim this as the prosperity budget. It has been a source of the greatest pleasure to my colleagues and myself to be able to evince our sympathy with these classes in this practical form." This is how *Hindi Punch* looked at the matter:—



Hindi Punch.

[May 1902.

SMILING FORTUNE.

The Viceroy's visit to the Nizam's dominions led to a few cartoons in praise of both the host and the illustrious guest. The Durbar held at Peshawar in honor of the frontier tribesmen had its due share of political cartoons.

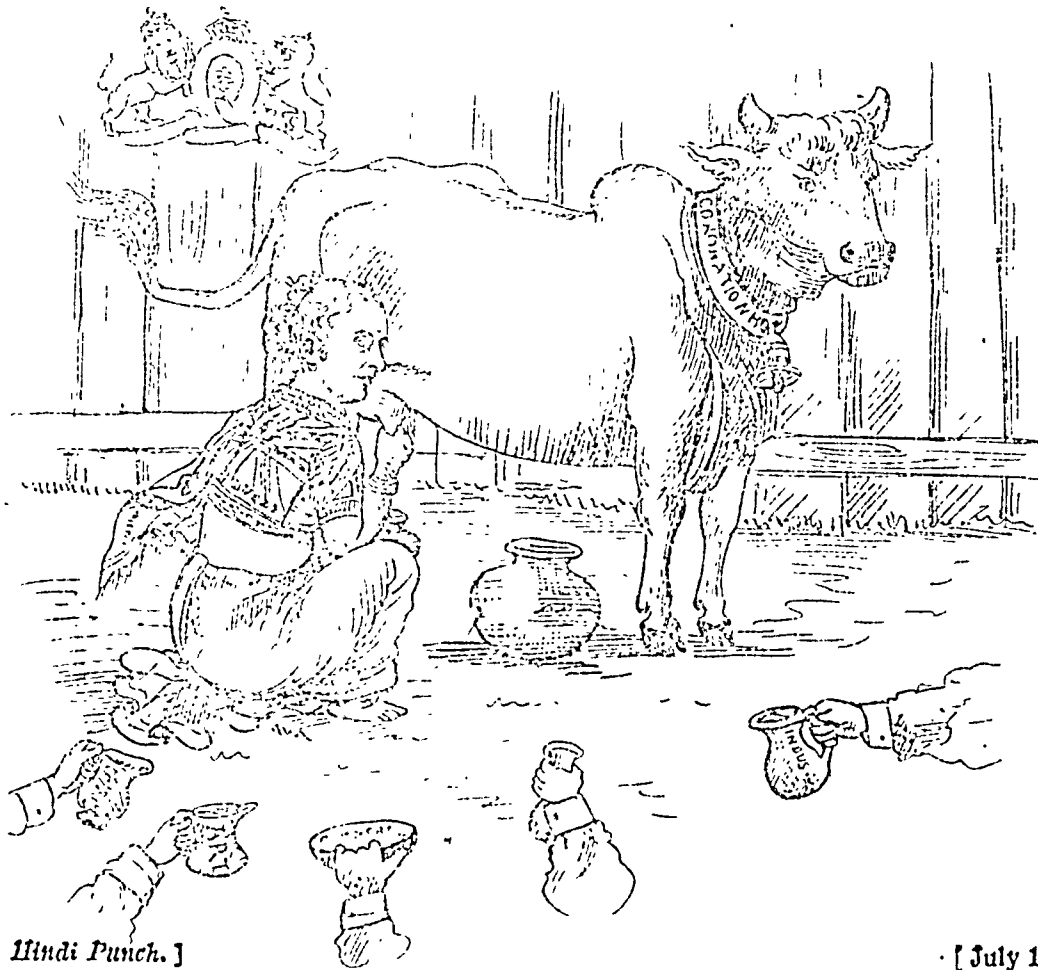
The *Indian Nation*, in an article of some power, threw out what cannot be denied as an uncalled for hint, that in the distribution of titles and honours to come, regard be had strictly to real merit in the recipients as opposed to mere wealth of those who had

made a liberal contribution to the "Victoria Memorial Fund,"—suggesting the poet's lines—

"The rank is but the guinea's stamp,
The man is gowd for a' that."

The *Puzzled Milkmaid* is the title of the cartoon which *Hindi Punch* thought appropriate to the occasion.

The Honour's Gazette, issued twice a year, is a fruitful source of humorous criticisms and pleasant bantering in the comic journals which seldom trench upon personalities. The Viceroy is at times a smith hammering away at the state anvil the imprint of a title on the caudal appendages of rising men; at another he is at the telephone patiently listening to recitals of merit; yet again at a phonograph from which the record shouts: "Chuck us up a title please" and funny utterances to like effect. It is doubtful whether our caricaturists realise the



[Hindi Punch.]

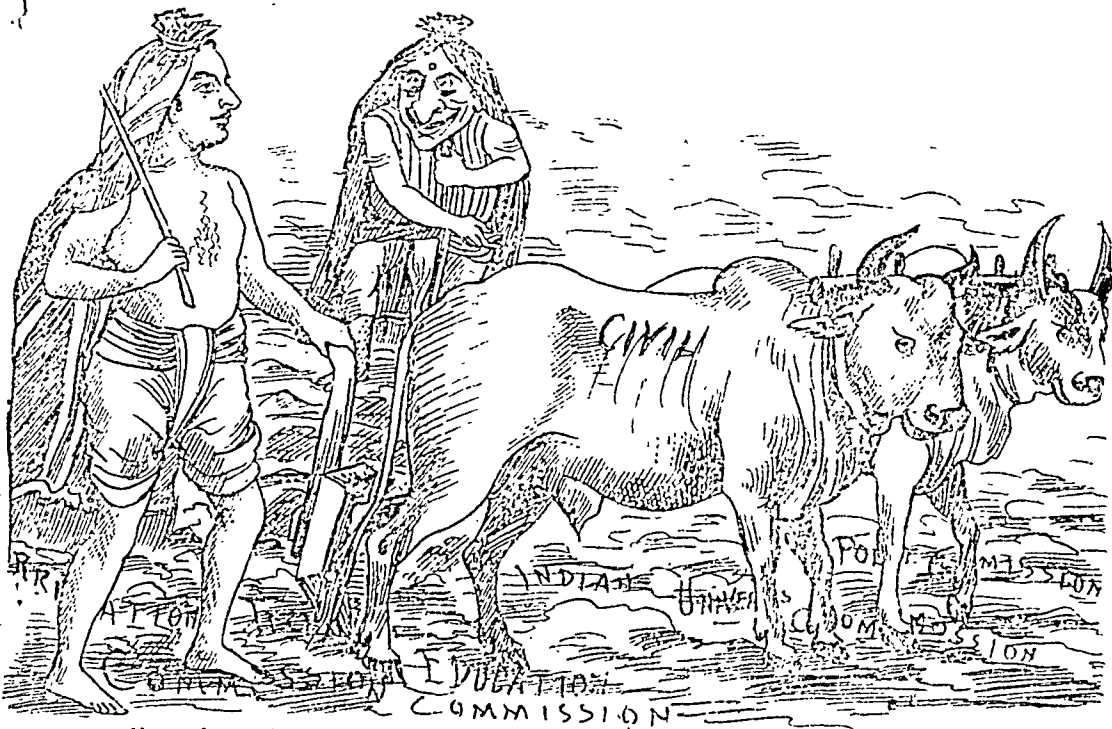
THE PUZZLED MILKMAID.

[July 1902.]

torment it occasions him who stamps the guinea's worth after carefully selecting the worthies and apportioning honours. It would not perhaps be out of place to quote here the frank confession of Lord Elgin, our late Viceroy, at the Rangoon Durbar, on the eve of his retirement. "There was no duty," said His Lordship to the assembled Burmans, "which falls upon the head of a Government more anxious and delicate than that of distributing rewards . . . which take the form of . . . titles or tokens of honor which denote merit, but do not, as a rule, carry with them pecuniary advantage. The task of weighing claims flowing in from all sides and from many sources and of doing justice to legitimate aspirations, becomes on occasions a problem so complicated as to excite feelings approaching to despair."

The University Commission Report which saw light about the middle of the year 1902, provided ample food for criticism in the Press. The features in the proposed reform which scared most and drew pointed protests, were: Departmentalization, a Compressed Senate, the levy of High Fees and the Suppression of Second-Grade Colleges. . . .

The Indian Press, accustomed to study and to watch parliamentary affairs, could not be wholly ignorant of the merits of statesmen destined to come to the front,—and the signs of the times pointed to the possibility of our Viceroy being “wanted at home,” as the man of the hour, to play his part prominently in the arena of politics before the expiry of his tenure of appointment in India. It was a distressing thought to all who, in full faith, hoped to see some of the seeds sown by His Excellency grow and develop before he left the shores of Hind. Lord Curzon was pleased to dispel the disappointing thought: “I have seen it assumed in many quarters,” observed the Viceroy in the course of his speech in the Council Hall, “that as soon as the Durbar is over and this anxiety has been removed, I am likely to resign my office and to flit away to England in pursuit of personal or political ambitions there. Indeed I have scarcely known how many times during the past two years similar stories have been flying about. Both the authors of these rumours and those who give them credit do me an unconscious injustice in assuming that I would think of taking my hand off the plough before the end of the furrow is in sight. Not once since I have been in India has any such idea entered



Hindi Punch.]

[Sept. 1902.]

THE HAND AT THE PLOUGH.

my mind ; barring contingencies which could not be foreseen, I have



[Madgaddal] THE OVATION. [Oct. 1902.]

no intention whatever of so acting." Here was a genuine and a soothing relief. The persistent rumour and its contradiction bear out the happy relationship subsisting between the great proconsul and the people—they show the true trend of feeling, the mutual regard between the ruler and the ruled. *Hindī Punch* records it in a simple cartoon entitled. "The hand at the plough."

We cannot bring these series of caricatures to a happier conclusion and in a more befitting form than by selecting and bringing to-

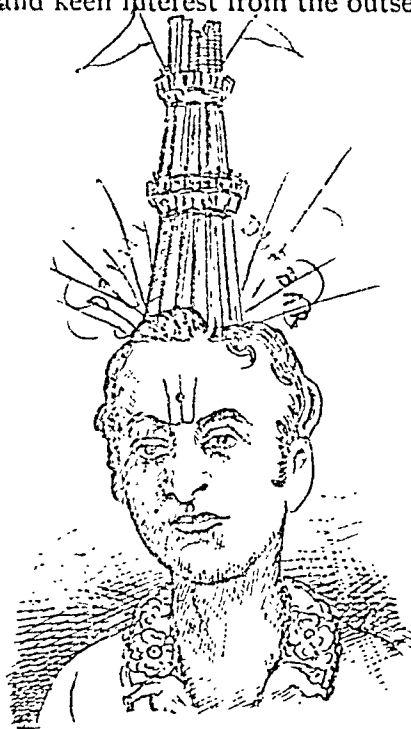


[Dhul.] THEIR PET BIRD. [Nov. 1902.]



[Gujerati Punch.] THE MAGICIAN. [Dec. 1902.]

gether a sheaf of cartoons and skits steeped in fancies phantastic concerning the great coming event in which the moving figure is our popular Viceroy,—the contriver of the Delhi Durbar. Pre-eminent among the Indian humourists to body forth the grand idea stands *Hindi Punch* whose interesting cartoon we have great pleasure in placing as a frontispiece. Lord Curzon is here seen strenuously labouring at the edifice whilst his noble consort, as a sweet Fairy, is hovering round the rising pillar holding agreeable converse with Divali, the Goddess of Light, about the great Arts Exhibition in which Her Ladyship is known to have taken a personal and keen interest from the outset. Her silvery voice greets the nations



of the world: "Come Europa, come Columbia, come all Nations, Welcome!" and she waves before them the brightly burning Lamp of Hind's Fine Arts. The mottoe illustrating the cartoon may safely be taken as appealing to her heart: The lines run:—

"For though I must confess an
artist can

Contrive things better than an-
other man,

Yet when the task is done, he
finds his pains

Sought but to fill his belly with
his brains.

Is this the guerdon due to liberal
arts,

T'admire the head and then to
starve the parts?"

Hindi Punch.]

[Nov. 1902.

ON THE BRAIN.

The cartoon is thus described: "There, near Kuruk-shetra, Hind's Divali has entrapped another Fairy—this one from the far off West, to help Hind sweeping and waving that Lamp, in yet wider curves and circles, in yet higher and expansive arcs, so as to be seen by nations across the seas. They are at this moment busy setting up the iron tower for the Fairy's feet, to flash that light from, and right glad is she to help Hind."

The vision recalls to mind the forceful lines of the poet* and one

* Edmund Russell, Poet and Traveller.

hears the generous Fairy pathetically addressing Hind :-

“ But Mother !

Think not thine own transcendent arts are dead.

* * * * *

Restring thy pearls, clasp full below thy breasts,

The stream whereof the whole world waits to drink.

* * * * *

Uplift ! O Martyr Mother !

* * * * *

Show them the ecstasy, splendour and sheen of thy garment !

Waft them the mystery, poetry and charm of thy beauty ! ”



The utility of holding a costly Darbar at a time of great depression had been questioned before and the question was repeated with increased persistency after the excitement of the event had subsided. Referring to the absence of Charity at the great assemblage, *Punchobā*, (as London Punch is pleased to address his distant Indian cousin,



Hindi Punch] FORBEAR, MY LORD! RUIN NOT THAT MASTERPIECE!

[January 1904.

Hindi Punch, endearingly) made Hind ask why *Anna-purnā*, the Goddess of Food, had not been honoured at Delhi. The Viceroy's twelve reforms whilst in the bud had given great hopes; but as one by one the buds opened and disclosed a little of their nature here and a little there, doubts and murmurs began to be heard that all was not according to expectations. The Official Civil Secrets Bill was a highly unpopular measure introduced during the Viceroy's regime. An Anglo-Indian

Journalist went the length of calling the measure "Russianizing India." *Hindi Punch* voiced the alarm in the skit of the Viceroy Clipping the Eagle's plumes. So strong was educated public opinion against the policy that *Hindi Punch* brought out a powerful Cartoon, not without a tinge of pathos in it, entitled "Vandalism!" in which the Sage besought His Excellency not to destroy his Masterpiece—his past achievements—by that one single act. The Bill was passed. The Educational reform—one of the twelve heavy tasks Lord Curzon had imposed upon himself—was a subject keenly discussed by the leading Indian papers. In the Viceregal Council the Honourable Mr. Gokhale made a stirring appeal in the course of which he said:—

"My Lord, these figures tell a most melancholy tale and show how



Dai

Lord Curzon in Indian Caricature.

one of the most solemn duties of the State, and no effort nor money is spared to secure for the rising generations the best equipment possible for the business of life. Here it has so far been a more or less neglected branch of State duty."

This idea was translated into a Cartoon over the legend of the



HAMLET AT THE VICEREGAL THEATRE.

Viceroy's "Distressful Dream," in which Saraswati, the Goddess of Learning, exhorts the slumbering Statesman—"See to it well, my son, thou who hast had amply of my grace, that pilgrims from the suffering Land of Hind flock to my shrine in such large numbers as they do from other parts of the world."

The mass of adverse criticism to which H. E. had been subjected at the hands of the Press and the Public in reference to questions regarding Industrial Scholarships, the University Bill, the Tibet Mission, the Partition of Bengal—all this finds expression in *Hindi Punch's* Cartoon of Lord Curzon, as Hamlet, exclaiming in a fit of despair

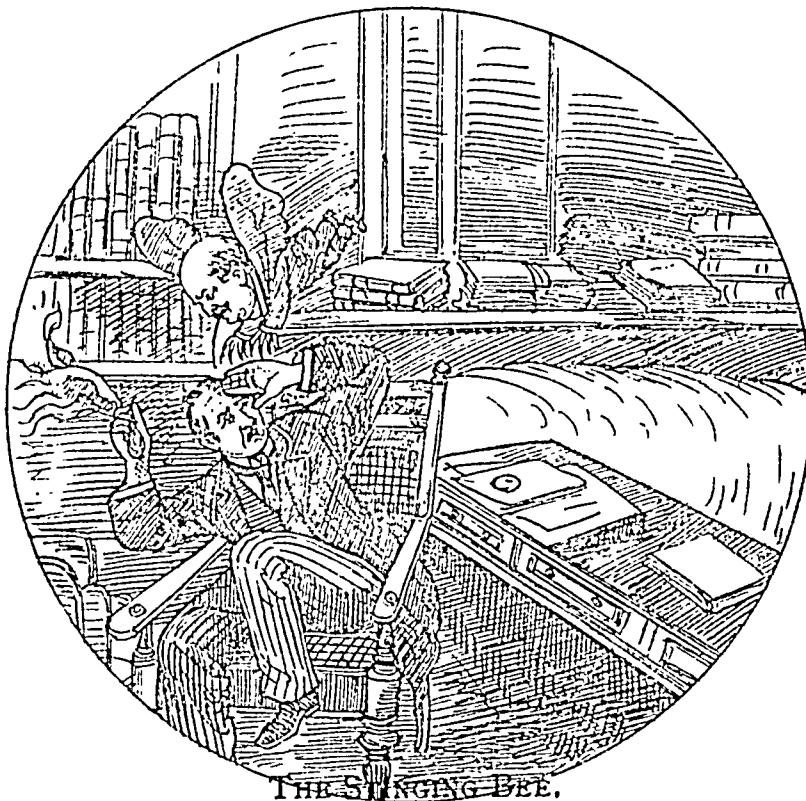
"The time is out of joint:—O, cursed spite,

That ever I was born to set it right!"

As if to sum up Indian public opinion in its broad outline, *Hindi Punch*

reproduced the verdict of Bombay's whilom veteran journalist, Mr. J. M. Maclean, on His Excellency's administration in general in a comic skit bearing the title "The Stinging Bee." The criticism ran:—

"The tasks Lord Curzon set himself to do are such as fall to the lot of every Indian Viceroy. His career, as acute critics in India have remarked, shows a strange want of sympathy, apparently with the poverty-stricken and helpless millions of the people under his rule. He has not shewn any warm desire to grapple with the land revenue system which is the central problem of British rule in India and the evils of which are generally attributed by Indian Civilians to the greedy money lender, an explanation which is much as if bankruptcy in England were ascribed to the pawn-broker."



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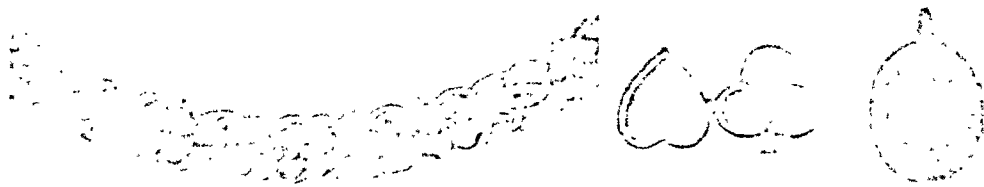
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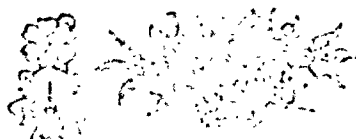
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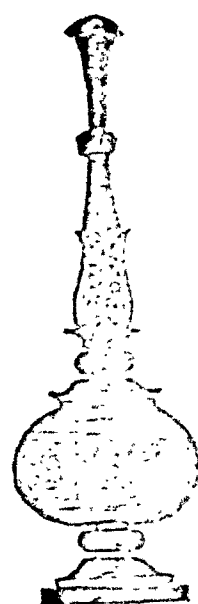
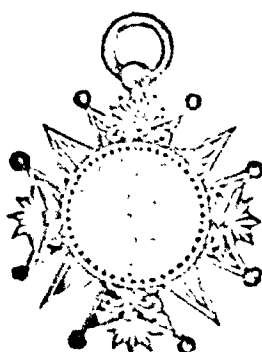
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And this year also we have ordered out direct, specially from Vienna, Paris and England, decoration toys for the Cakes. We have received hundreds of certificates for the above Cakes, and we send the Christmas Cakes to Upper India, England, Balloochistan, Quetta, Karachi, Aden, Punjab, Peshawar, Hyderabad, Mysore, Sitapur, Burma, Rangoon, Gorakhpur and other towns, therefore we earnestly request you to pay a visit to our Factory.

We sell so many of our famous Cakes that we are obliged to prepare all materials for them two months beforehand, and all necessary materials are not allowed to be used without the permission of the owner.

It is requested therefore that people will register their orders for the Cakes without delay as usual.

For the Mofussil packing is done in a very commendable manner and with a guarantee that the Cakes will reach their destination all safe.

We were engaged in this trade when we were seven years old and we have continued it since then.

We are managing our Factory independently on a large scale, and its proof can be seen by examining our order Book from which it will be seen that we have got many purchasers who take advantage of our experience, and who are well satisfied. For all this, we are highly obliged to them on this occasion.

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